1: Schultze--14A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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[p187]

Butter calabash, encircled with hide.
1/5 natural size.

I used as the basis of my description those huts which did not yet show signs of the rapid degeneration which are seen today in all areas of Namaland culture. In twenty years will there still be any mat huts like the ones described here? Gradually they will all be a patchwork of rags and discarded objects from white households as are those of Angra Pequena. And where formerly the huts were close together (67) in a

67. P. Kolben, Caput bonae spei hodiernum etc., Nürnberg 1719 (it was available to me in a German translation in Capetown).

circle, surrounded (66), (68) by a hedge of clipped thorn bushes and

66. Th. Hahn, Die Nama-Hottentotten. Ein Beitrag zur südafrikanischen Ethnographie, (Globus, vol. XII, 1867).

68. G. Fritsch, Die Eingeborenen Südafrikas, ethnographisch und anatomisch beschrieben, mit Atlas. Breslau 1872.

joined to form a kraal (//gaũs, !hafs), and where now scattered groups of huts (!harigu) stand together, soon there will be straight streets easily supervised by police, just as in Keetmanshoop, and finally the last traces of the native dwellings will be swallowed up by the barracks of the locations.

B. Preparation of Leather

Before the white man came to the country skins of domestic and wild animals were the only materials used for clothing and blankets by the Hottentots. Today it is hard to find traces of this custom. The traces are there but you must know how to track them down; for example there are the skin sack dresses of the women who have not quite divorced themselves from the customs of their ancestors in spite of all printed material and bright cheap cloth, and who still preserve their karosses and skin aprons. Or out in the veld one can find traces in the huts of impoverished cattle herders who can only occasionally afford the luxury of European articles and the rest of the time carry on their handicrafts as the Hottentots did 50 years ago. I learned from such people.

did 50 years ago. I learned from such people. 28/

1. Tanning, /no-ro, in the broadest sense (usually women's work). [46]

a) The process itself involves the following techniques: The freshly removed skin is first spread out to dry with the hairy side up, usually on the hut so that it will be safe from dogs.

When the skin is dry and hard, it is softened up with the juice of succulent plants which are pounded (ǂ/a-mai) into the fleshy side of the skin. [128]

The excess liquid is poured off and the skin rolled up so that it will not get dry too soon. The woman then kneels on the roll, after she has spread out flat just as much as she can work at a time. The fleshy side of the skin is sprinkled with sandstone powder and briskly rubbed (/nũ) with a piece of tanning stone (ǂ/goms) the size of one's fist. [303]

When the sandstone has rubbed off all the scraps of meat, they let the skin get half dry again, full it (/no-ro in the narrower sense) and knead it then as they would laundry and then rub soft fat into the outer side.

The skin is now certainly dry and pliable but if it were soaked through by the rain, it would again become hard and brittle when dry. To prevent that, the skin is tanned with the crushed and softened red bast of the Acacia horrida Willd. (ǂaxi, probably borrowed). Then [129] the skin is placed for an hour in red bast lye, with the bark bundles [398] wrapped in it, until it is saturated. It is half dried again, [234], and then spread out for about another half hour in a flat trench and covered (//ha/n) with slightly dampened sand. In conclusion a man takes the skin by the tail, another by the head, women and children grasp the sides and they pull and stretch it smooth.

Finally dried in the sun, the skin is permanently soft, rainproof and dyed a pretty reddish-brown on the inside.

b) Useful objects made from tanned skins are: α) Floor skins, 28/ ǂgo'a-n. They are the carpets of the huts. Young cattle, goats, sheep, 352. springbok and duikerbok furnish the material. A single skin of this kind is called ǂgo'a-s. ǂgo'a-b is the large rug which consists of about six floor skins that are cut and sewn together with strips of sinews.

β) Skin covers, "Kompersen," ǂna-mti, made from sheep, jackal, 28/ Octoyon megalotis Desmar), rock-rabbit or lynx skin, used as a fur 291 cloak or kaross, a comfortable, solid and warm article of clothing for women (see Plate X,). Today it has been almost entirely replaced by [177] European clothing.

γ) The front apron *(!ga/e-b, 3. sf.) of the boys is a skin flap, which is cut from any soft skin. Goat, rock-rabbit and jackal skins are used most frequently. (See Plate XI.) The skin is fastened to a strong belt, *//k!b-nogu, which goes half way around the body and often has a zigzag ornament. The name of this ornament, */hũ/am/hoas, expresses the fact that a similar black and white pattern is burned into the lip of the wooden milk pail.

δ) The back apron (!gũ/i) of the girls (also specially called /gũ-/hes as a female article of clothing) is always made of sheepskin, preferably from a brown and white or a black and white checked one. The hairs are taken out with a chisel-like instrument except for a narrow edge and wide corners. The bright edge of the fur contrasts well with the reddish-brown leather. The back apron covers the seat and legs to the knees. The hat is called ũ-mi!gũ-/hes after this piece of clothing because the flying skin of the hanging animal looks like the back apron on a woman.

ε) All the fur caps, /gobasi, which I saw were made from the back skin of the aardwolf. The back comb of the animal forms a comb of long bristles the length of the cap. (See Namib- Bushmen, p. 90 [Plate X. A Hottentot Woman from Keetmanshoop in an Apron. A Topnaar Hottentot Woman with a Child in Ahs Skin. A Hottentot Woman from Keetmanshoop in a kaross.]

[238] ζ) The so-called "rogue's sack," /hõ a/hõ s, should be mentioned. It bears this name because it is used for keeping little objects stolen or withheld from someone. The one pictured here is made from the skin of the "dwarf" (Cynictis).

η) A net bag is knotted from strips of chamois skin.

2. Letting the Skin Rot, /õ/õ

The fresh skin is crumpled up firmly and, wrapped in a tanned skin, set out in the sun. During the night it is placed by the fire to hasten decomposition. They also bury oxskins knee deep in the floor of the hut next to the hearth. After 3 to 4 days the skin stinks and the hairs can be easily pulled out. The skin is rolled up after depilation and a man places both his feet on it and works on it from above and below and sideways with his feet until it is soft and nearly dry. Then the fleshy side is rubbed with fat. [Pictures. Cap made from the back skin of the aardwolf. 1/6 natural size. /hõ/a//hõ/s. 1/5 natural size.]

L: Schultze--SIB M-6 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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[illegible]

Cap made from the back skin of the Aardwolf. 1/6 natural size.

/hã/a//hã/a. 1/5 natural size.

All skins which are to be cut into straps are prepared in this way. 281
An entire ox or oryx skin is cut into one long strip starting at the edge 283
and going in an increasingly narrow spiral (//hari-, vb.). Further
preparation varies depending on whether the straps are for packs or for
oxen.

[236] a) The pack strap, !ga/e!haũ-b, must be flat, so that it lies 281
properly on the beast of burden and does not chafe by rolling. There- 492
fore, in contrast to the ox straps, it is not twisted. [Picture. Net Bag
Knotted from Skin Strips. 1/7 Natural Size.] Because the irregular
outer contour of the skin, the raw strap is cracked in many places and
has corners that splay outwards. It takes a whole day to snip away the
irregularities and stretch the twisted parts smooth. The finished strap is
about 2 1/2 centimeters wide. The scraps are made into hobbles
[Spannfesseln] or nose straps for the oxen that are ridden.

b) For making ox straps (forehead straps for tying up oxen), the
spiral strips that are cut wet from the stinking skin are hung up on an
overhanging branch of a strong tree as shown in the illustration and
weighted down. A piece of wood the size of a man's leg and bent like
a knee is fastened with straps to a large heavy stone. The turning stick
is placed between the wood and the stone. The man goes round and
round like a donkey around a tread mill, until the long strips of skin
that hang down loosely next each other are shortened to a firmly
twisted rope. [Picture. Twisting the Ox Straps]. Then the man pulls
out the stick, lets the overwound rope unwind and then twists it again
in the opposite direction. From time to time the [237] rope is rubbed
with fat. This work is continued for 4 to 5 days and by then the strap
is round, firm and pliant. It is then divided up into individual ox
straps. Whether this method of preparing leather was original with the
Hottentots or whether they borrowed it, seems to be uncertain. I saw [71]
Boers as well as Bechuans (in Kanya) preparing leather ox straps in the
same way.

c) Straps for sewing shoes (!ã-gu) are made preferably from the 281
skins of the steinbok, whips, sa/migu, are woven from goat leather, 283
probably following the example of the Boers. The kudu bull supplies 492
the best material for the whip end. The genuine sjambok, !na/ba-b is
cut from hippopotamus skin.

d) Women and girls make their front apron (here specially called 294
/a-bib)* in the following way. [Picture. Apron Front of the Girls.
1/4 natural size.]

*One has tried to connect the word /a-bib, 196
a woman's front apron with various word stems.

1: Schultze--SSA N-S (1903-1908) 1907 FX13 Hottentot FX13
Nama

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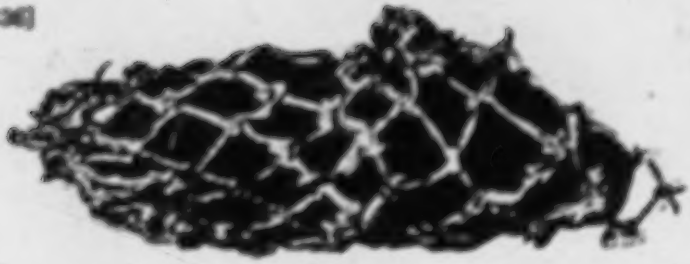
[236]



Net bag knotted from skin strips.
1/7 natural size.

Twisting the ox straps.

somebody dropped a piece of tobacco -- all such things are placed in the wide sack which hangs by its two straps on the hut's bracing poles. For making it, two goat or klipspringer [Oreotragus saltator (Layard)] skins are fitted together at the edges and sewn all around with sinews except for a place in the middle of one of the sides. This opening is just large enough for a hand. In time of need one reaches into the sack; it is the last resource. A handful of coffee and a few pipefuls of tobacco are certain to be found among the odds and ends that have collected there.

f) Poor Hottentots use their pillow, /kʔa-bis, to store tobacco. A pair of square pieces of the same size are cut from the skins of goat, sheep, klipspringer, or steinbok, sewn together on three sides, the pocket then stuffed with klipspringer hair or ox hair or feathers and then closed. If someone wants to save tobacco for hard times, he crumbles it, cuts a stitch of the pillow, sprinkles the crumbs into the stuffing (/kʔaũi) and sews it up. In this way he keeps himself from nibbling. He must be in desperate need before he decides to rip up the pillow in order to separate a thimble full of tobacco from the heap of hair.

3. Fresh Drying

a) The part of the back skin of an oryx or a cow that is to be used for leather soles, is stripped off fresh, cut into long rectangular pieces (/kʔa-na, vb.) and dried hard. The stiff flat pieces are placed on a bed of fresh cow manure, then covered with cow manure or buried in moist sand until they have become soft. Then they are rolled, beaten with a stick until soft, dampened slightly in wet sand, cut, and used without further treatment. The hairy side of the skin becomes the outside surface of the shoe sole (//ha/bo-b, also means shoe). It is to be assumed that sandals, /kʔabu-s, were the original foot wear of the Hottentots, not the shoe pictured here [239] which they now normally wear.

b) The skin of a goat, a young calf, an oryx calf, or a steinbok is made into a large water bag, !ga/ba-b. The left front leg of a freshly killed antelope is slit lengthwise and the slit extended to the area of the front shoulder. The whole body is shelled out of this opening. Head and legs are cut off and the openings tied up as are the anus, the

shoulder opening, and bite or shot wounds. The skin of the right front leg serves as a mouth for filling and emptying and has a stone closure which can be easily untied. The freshly removed skin is turned inside out, the fleshy side is cleaned of all bits of meat and fat and then dried. The hair is left on and covers the inside of the sack. [Picture. Woman's Shoe. 1/4 Natural Size.] [Picture. The stone closure of the mouth of the skin water bag. The mouth is bent around and a stone (s) is put in the bend and the mouth is fastened to itself below the stone. The little stars indicate the beginning and end of the tying thread (on the right knotted around a little piece of wood. cf. next figure.]

Water stays fresher and cooler in sacks made of animal stomachs which the coast Hottentots, for example, make from the stomach of the Antarctic fur seal. [Picture. Permanent closure of an opening by means of a piece of wood and string. Holes are pierced in a circle around the area which is to be closed. A small stick of wood is stuck through these holes (direction indicated by arrows). To make the wood firm, a thread is tied in the manner illustrated.

4. Mixed Treatment

a) The skin of a goat, calf, oryx calf, steinbok, springbok, klipspringer, or a duikerbok are used for the knapsacks called //hôti. [240] The animal's head is cut off and then a cut is made in a curve along the hindquarters and across the perineum. The skin is loosened with the fist and pulled off the body inside out. They first let the skin become rotten in the way described before. [Picture. Traveling Knapsack Made From a Goat's Skin. 1/6 Natural Size.] After depilation and it is dry, it is tanned as described in paragraph 1. In the finished sack the former hairy side is on the inside and the bottom of the sack is the former head end of the animal. [Picture. Small Household Knapsack, Made from Kid Skin. 1/6 Natural Size.]

The larger knapsacks are used for keeping all the things needed when traveling on foot, thus corresponding to our rucksacks. Smaller sacks serve as little purses. The women use them for their buchu herbs, the men (sometimes also the women) use them for pipe tobacco, and for tinder and flint. [241] Because of the last two items, the bags the men use are called doro //hâ/r*

*The tinder box which is sold to the Hottentots by the white men is designated by the same

4: Schultze--SSA N-S (1903-1905) 1907 FX13 Hammond FX13
Nama

Woman's shoe.
1/4 natural size.

The stone closure of the mouth of the skin water bag. The mouth is bent around and a stone (s) is put in the bend and the mouth is fastened to itself below the stone. The little stars indicate the beginning and end of the tying thread (on the right knotted around a little piece of wood. Cf. next figure.)

Permanent closure of an opening by means of a piece of wood and string. Holes are pierced in a circle around the area which is to be closed. A small stick of wood is stuck through these holes (direction indicated by arrows). To make the wood firm, a thread is tied in the manner illustrated.

1: Schultze--SGB N-S (1903-1905) 1907 FX13 Hottentot FX13
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Traveling knapsack made from a goat's skin.
1/6 natural size.

Small household knapsack, made from kid skin.
1/6 natural size.

wood stem doro- which means "to bore." That is a vestige from the time when the original means for making fire, long since in disuse, were little boring sticks such as the Bushmen still use today (cf. Kalahari). [196] [372] [719]

b) The upper leather is cut from the stomach skin of an oryx, a cow, or young calves. If absolutely necessary they use the fresh skin of old animals. The treatment is the same as that for knapsack leather. [Picture. Doro //hõ-b, about 1/4 natural size.] [28]

c) The half-grown Hottentot cuts his back apron from the skins of a goat, steinbok or klipspringer. (cf. Plate XI). Sometimes three long straps about 4 centimeters wide hang from the bottom edge of the apron down to the ground. They consider it decorative when the straps flap in the wind.

C. Rope Making

The building of huts and the making of useful skin and leather objects (called sa-ran, when they are used directly on the body as covers or clothing) require rope and thread. The sinews of wild and domestic animals supply the best thread for sewing skins together. But for sewing mats together bast thread, tsu-rib, not sinew thread, //aba-b, is used. [283]

The best material for making rope is furnished by the Acacia horrida Willd. The freshly topped branches are cleaned of twigs and thorns and quickly drawn through the hot ashes of the fire. The bark is then banged loose from the wood at one end of the branch, freed with the finger nails and pulled off in strips. [824]

The rest is women's work. The outer bark, soro-b and the layer of red bark lying underneath, *basib (probably borrowed) are not used for making rope. Only the innermost white layer, which is easily slit off, is usable. From these white fibers, /ãb, the wet [242] layer that lies directly next to the wood is separated from the outer, tougher layer that is not wet. The fibers are hung up to dry, later softened again in lukewarm milk (in an emergency in water), put in the mouth in lumps, sucked dry, and chewed up. Now the fibres are ready to be twisted into rope.

The following work the women do not like to do and sometimes refuse to do in the presence of young men. Sitting sideways on the floor, they bare one of their legs nearly to the hips. [516]

1: Schultze--STA N-S (1903-1905) 1907 FX13 Hottentot FX13
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Doro //hǂ/ı. About 1/4 natural size.

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23. The skunk, Zorilla striata (shaw.) (Cape D. stink muishond), a black and white striped Mustelidae is called /ga^{n}nirob, the star, by the Hottentots, following the superstition that the little animal lives in the stars and falls to earth as a shooting star.

Of the martin family there are two representatives to be named that are quite unlike each other in their manner of living. First:

24. The honey badger, Mellivora ratel (Sparrm.), called *ha /rehab or *ha/retsab, a relative of our badger, is outfitted with such thick skin that he can plunder bees' nests unpunished. The white on its back contrasts sharply with the deep brownish-black of the rest of the body. The white cap which covers the skull and which extends to the side to within a finger's breadth of the eye and somewhat further down in the middle of the forehead, continues broadly over the neck and divides into two branches on the shoulders. These extend along the sides, diverging toward the rear and join together again at the root of the tail. In the middle of the back they turn into a variegated shield that appears generally gray.

25. A fish otter, probably belonging to Lutra capensis schinz, is dependent on the larger pools of the Great Fish River. The Hottentots call them !ho^{n}mi, the same name they give the coastal caredinal.

Of the middle-sized predatory animals, the dog family provides the hunter with the most numerous and best pelts. In the first rank is [283]26. the "caparism" jackal. (See the illustration in the folk tales), Canis mesomelas Schrbr., (Cape D. fox), called /g^{n}i-rib, also frequently called /gai-rab by old Hottentots, derived from */gai = disorderly singing. The howling jackals circle around a fallen animal or a campground where they smell meat.*

[224 287]

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*I cannot agree with the derivation of the word from /g^{n}ib = odor of fat and from that the designation of the jackal as "the runner after the smell of fat," (57) since the desig-

57. J. G. Kroenlein, Wortschatz der Khoi-Khoin, Berlin, 1889.

nation for odor of fat is not /g^{n}ib but /g^{n}i^{n}b. */g^{n}i-^{n}ri - to roast a piece of fat on a stick over the flame.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX 10

well as green chains and bracelets, berries and shells. Glass beads and iron or wire bracelets obtained by barter from the neighbouring Bantu peoples or from European traders are also in great demand. The men usually cover themselves with leather and bark bands, worn round the arm above the biceps and on the leg below the knee.

There is no special style of hair-dressing. The hair is as a rule kept in its natural form, although occasionally the whole or part of the scalp is shaved clean. Some women, however, uncurl little clusters of hair and roll them out with fat, so that they hang down a couple of inches, making a fringe round the head, while girls often tie small ornaments such as beads or shells into their hair.

Washing is altogether unknown, save among those Bushmen who have been much with Europeans. Generally both young and old rub their face and body with fat, and powder themselves with *bucku*, a sweet-smelling powder ground by the women from various kinds of aromatic shrub. Many women carry small tortoise-shells filled with powdered *bucku*, and use a bit of soft bird's nest or else a piece of jackal's tail as a puff (Plate XI). The face and body are also often painted, especially before a dance, not only by the younger women and girls, but occasionally even by the young men. The colours found are chiefly red and black, the former obtained from clay, the latter from charcoal. Both are mixed with fat, and the mixture is smeared on with a finger.

Hottentots

With the advent of European civilization, much of the original Hottentot culture has disappeared. Their clothing especially has been almost everywhere completely replaced by garments of European pattern, and it is rarely, if at all, that the old native dress can still be seen. But from the descriptions of the earlier writers it is possible to obtain a fairly clear picture of what the Hottentots wore before European clothing became so widely adopted as now to be their universal dress.[1]

The clothing of both men and women consisted principally in front and rear aprons of skin, depending from a leather thong tied

[1] The fullest descriptions of the old Hottentot dress are given by: P. Kolb, *Reise tum Vorgebirge der Guten Hoffnung*, 1719 (new ed. by P. Germann, 1925), 84–96; Fritsch, *op. cit.*, 309–13, 317–8, 373; von Francois, *Nama und Damara*, 205–7; Hahn, "Die Nama-Hottentotten," 307; Schinz, *Deutsch-Südwest-Afrika*, 83–4; Schultze, *Aus Namaland und Kalahari*, 253–52 *passim*, 207–11 (decoration); Sparrman, *Voyage to the Cape of Good Hope*, i, 183–94 (dress and decoration).

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13

241 24 round the waist. The front apron of the men was a small piece of jackal or wild cat skin, shaped somewhat like a pouch, with the fur turned outwards, and barely sufficing to cover the genitals; while from behind hung a large triangular piece of soft dried skin, with the broad part downwards, which they would draw under them when [415] they sat down. A simple little skin pouch was also tied to the waist-belt to hold a few personal possessions, such as the pipe and tobacco.

The women wore a large triangular rear apron, two ends of which were tied in front, while the third, hanging down behind, fully covered the buttocks and reached down to the knees. From the knot in front depended another apron, not quite so big; its lower part was cut into long thin strips to form a fringe, and was variously decorated with shells, beads, and other trinkets. Beneath this a smaller apron, [604] not ornamented, was sometimes worn as well; it served more strictly the ends of modesty, and was drawn beneath the legs when the women sat down. A leather strap or sometimes a long string of perforated [301 415] ostrich eggshell beads was also passed round the waist above the aprons, and on this girdle were tied tortoise-shell boxes containing powdered *dacha*.

The upper part of the body was generally left bare, but in wet or cold weather a kaross was worn by both men and women. It was made preferably of sheepskins or of several jackal or wild cat skins sewn together with sinews, and was tied with a strap across the breasts so as to hang over the shoulders. In winter the hairy side was turned in, in summer it faced outwards.

[177] Nowadays all the men have European coats and trousers; only the women, more conservative, sometimes still wear their old-fashioned skin apron under a cotton or woollen petticoat and print dress.

[481] Sandals of thick skin, tied round the ankle with thongs, were put on for long marches. The women wore at all times a pointed skin cap, and to this day Hottentot women always keep their heads covered, [436] although now they prefer to use large coloured kerchiefs, which have become one of the most common articles of trade with them. The men generally went with their heads uncovered, although in wet or cold [177] weather a sheepskin cap might be worn with the hairy side turned inwards. Nowadays the broad felt hat is largely worn.

301 177 [415] The style of ornament has equally changed. Both men and women still carry small leather pouches hung round the neck, and containing the knife, pipe, tobacco, money,, etc. Little horns, tortoise-shells,

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

morning and evening milking. The bigger lambs, weaned by rubbing the udders of the mother with dung, go with the flock, and so do the rams.

The goat is nowadays the principal source of milk supply to the poorer Hottentots, and is also the principal slaughter animal. In both respects it has quite superseded the sheep, which is now of little importance in Hottentot life. Its milk is rarely used, while its wool is valued only in the skin, used largely for making karosses. Its meat, however, is preferred to that of the goat, the fat of the tail being particularly relished.[1] It is interesting to note that the goat is never used in ceremonial meals, if it can possibly be avoided. This in all probability, suggests Mrs. Hoernlé, is due to the fact that it is not one of the original domestic animals of the Hottentots.[2]

The value placed upon their domestic animals by the Hottentots is reflected in the ceremonial life of the people. We have already noted, for example, how in the remarriage ceremonies the bridegroom, after his seclusion, must sprinkle the cattle and sheep with water before he is again allowed to go among them as usual; how menstruating women and others in the condition of /nau must abstain from milking, and afterwards be ceremonially reintroduced to it; and how girls passing through the puberty rites are conducted round the kraal in order to touch the male animals and confer potency upon them. In all these and similar rites we see the expression of the belief that the well-being of the stock depends upon healthy conditions being maintained in the community. Any breach with the traditions of the past, any toleration of slackness in carrying out the restrictions established for all contingencies in the life of the people, is bound to affect the stock adversely. Great care then is taken to keep all pollution from the cattle kraal, and the animals are included in any lustrations or other purification ceremonies that take place. We have also noted the use of female cattle and sheep in the important sacramental meals of the people, and there are in addition, as we shall see, certain occasions on which such animals are sacrificed directly to the tribal deities.

Kolb further describes two ceremonies among the Cape Hottentots specially connected with the live-stock.[3] The one takes place when the sheep are seized with distemper. As soon as the outbreak is noted, one of the old men is specially selected to slaughter a healthy sheep every day for three days in succession. The meat of this

[1] Schultze, op. cit., 262–4. [2] "The Conception of Inan," 73. [3] Op. cit., 61–2.

2: Schapera E-4, 5 (no date) 1930
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Nama
Cape Hottentots

by them, although the technological processes involved are dealt with to some extent by Kolb and more fully still by Schulze. But the social side of the industries—forms of work, economic motives, division of labour, and so on—has received hardly any attention at all. It is difficult therefore to give an adequate picture of the industrial activities of the Hottentots. This difficulty is increased by the fact that ever since contact with Europeans was established there has been a gradual substitution of European goods for native products, until at the present time the productive work of the Hottentots, where it is still carried on, has to a considerable extent acquired a new character.

The main economic unit in Hottentot life, as far as one can judge, is the family. Each family not only has its own herds and flocks, thus providing for the greater part of its subsistence, but in a large degree also manufactures the objects required for its domestic purposes. The construction of the huts, the making of whose mats is still an important native craft, has already been described. The other forms of industry may be grouped under the main heads of skin-dressing, netting, pottery, wood-carving, stone- and metal-work.

Before the Europeans came into the country, the skins of domestic animals and game provided the sole material for the clothing of the Hottentots, as well as for a number of other objects. Nowadays, except perhaps in a few remote places, clothing is almost entirely of European pattern and material, but skins are still used for other purposes. Among the Cape Hottentots, it would appear from Kolb's account,[1] the preparation of skins was mainly the work of the men. Skins used for making clothing, karosses, etc., were dressed by the craftsman repeatedly rubbing into the fleshy side as much fat as possible, and then beating them hard with the kirri, until they became quite tough and smooth; or they were alternately rubbed with cowdung and fat, and then carefully dried in the sun. They were then sewn together with sinews, generally taken from the back of an ox, the pointed leg-bone of a bird being used as an awl. Ox hides were either used for lining the hut, or cut into thongs with which objects were bound on the backs of pack-oxen. To loosen the hair the fresh skin was sprinkled with ashes and water, then rolled up and exposed for a day or two to the heat of the sun, and after depilation it was rendered supple by being rubbed in with fat. Finally, if required for thongs, it was pegged out on the ground and cut into long strips of about the same width by means of a sharp iron blade.

[1] Op. cit., 110–12.

2: Schapera E-4, 5 (no date) 1930
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Among the Naman skins are dressed and worked into clothing, bags, riems (thongs) and other objects by both men and women.[1] The tanning of leather is largely the work of the women, and involves a good deal of labour. The fresh skin is stretched out to dry, with the hairy side upwards; when it has hardened, it is softened again with the juice of succulent plants, which are pounded upon its inner side; the superfluous liquid is poured off, and the skin rolled up so as not to dry prematurely. Then the woman kneels on the roll, spreading out flat before her only as much of the skin as she can work at the moment, and after strewing the fleshy side with sandstone powder she rubs it hard with a stone. When all the flesh particles have been scraped off in this way, the skin is again allowed to dry slightly, is then kneaded and wrung out, and is rubbed on the outside with fat. Next it is tanned with the pounded inner bark of the acacia, then rolled up together with the pads of fibre and steeped in red lye made from the bark of the same tree, is afterwards again allowed to dry slightly, and is then spread out and lightly covered with sand. Finally one man takes it at the tail end, another at the head, women and children at the sides, and together they stretch and pull it smooth. It is then dried in the sun, and is now permanently soft and water-tight, and beautifully red on the inside.

Skins prepared in this way are used for a variety of purposes. Those of the calf, goat, sheep, springbok, and duiker are laid as rugs on the floor of the hut, either singly, or a number cut and sewn together, while karosses are sewn from the skins of the sheep, jackal, dassie, or lynx. Others are cut up and used for making the small bag, to hold personal belongings. Formerly also the rear apron of the girls was made exclusively from sheepskins similarly prepared, and the front apron of the boys cut from any such soft skin, while fur caps were made from the back skin of the aardwolf (*Proteles cristatus*).

Where the removal of the hair is desired, the fresh skin, crumpled together and wrapped in a tanned skin, is exposed to the heat of the sun by day and placed near the fire in the hut at night. After three or four days of this treatment the skin stinks, and the hair can easily be pulled out. The hide is then rolled up, and the craftsman, in this case a man, stands upon it and works it up and down with his feet until it is soft and almost dry. The fleshy side is then rubbed in with fat.

Sheep or goat skins treated in this way were formerly used for

[1] Schultze, *Namaland und Kalahari*, 233–41.

2: Schapera E-4, 5 (no date) 1930
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281 making the front apron of the women. Others are still converted into bags for holding discarded odds and ends which may later be useful. Two skins are fitted and sewn together all round the edges, except for a small opening left at one side and just big enough to admit the hand. Others again are made into pillows, by cutting two skins into squares of the same size, which are sewn together round three of the edges, the interior then filled in with feathers or hair, and the remaining side finally closed up. Ox or gemsbok hides similarly treated are cut in ever-narrowing spirals from the edges inwards into long strips. These are used as binding-thongs, or else are twisted into ropes for securing oxen. In the latter case the wet newly-cut strip is suspended from the branch of a tree, twisted round tightly and weighted down by means of a heavy stone attached to the lower end. It is then continuously twisted in alternate directions by means of a stick inserted just above the fastening to the stone, until at the end of four or five days the rope is permanently round, hard, and supple. It is then cut up into the lengths desired. Lashes for whips are made in the same way, and plaited together.

In other cases the skin of the animal is not specially treated, but is simply converted into bags of various kinds, such as knapsacks for carrying objects needed on the march, and smaller bags for *buchu* roots, herbs, tobacco and so on. An interesting bag of this kind is 281 415 that used for holding milk or water. A freshly-killed goat, calf, gemsbok, or steenbok is cut open all along one side, from the left foreleg right up to the shoulder. Through this opening the whole body is shelled from the skin, head and legs having been first cut off. Then all the openings are sewn up, with the exception of that for the right foreleg, which serves as a spout for pouring the liquid in and out, and has a stone cork which can easily be tied fast. The fresh skin is turned inside out, the inner side cleaned of all particles of flesh and fat, and then it is dried. The hairs remain on the inner side of the bag.

283 [824] The thread with which skin objects are sewn together is generally animal sinew, and so formerly was the bowstring. Strings of varying thickness are also made from the bark fibre of the *Acacia horrida Willd.* The branches of the tree are chopped off by the men, freed of all twigs and thorns, and rapidly passed through the hot ashes of a fire; then the bark is loosened at one end by hammering, and the whole pulled off in strips with the hands. Next the women separate the innermost white layer of fibre from the rest of the bark, and after

Baskets
are made from suitably flexible roots and twigs. To-day [285]
they still accomplish great feats in the preparation of skins of 281
animals for domestic purposes. Hides are dressed according to a method inherited from their ancestors, the pieces of skin being put together in dainty and many-coloured patterns, which are sewn together with sinews of the animals.

In this way some form of home-industry has been developed [439]
in many a family, and as these skins are bought by Europeans they contribute towards its maintenance.

From their early youth the daughters help their mothers 593
in domestic duties, and without any special training, adapt 868
themselves to all sorts of labour, implicit in the management of a Nama household.

4. The main task is to attend to the cattle farming. As 231
nomads in earlier times they lived chiefly on the milk and meat of their cattle and there were rich people among them too; for old documents tell of a certain cattle-owner who [556]
possessed as many as 4,000 cattle and 3,000 sheep. Even up to the present day each family tries to rear some goats, sheep and, if possible, some cows too. All do not succeed, of course, in becoming well-to-do, whereas others own large herds. The Nama is not so keen on rearing cattle as on rearing sheep and goats. There is a simple reason for this. 231
A Herero of the old type is satisfied with curds and whey and 262
only enjoys meat if he has had luck while hunting or when an animal belonging to his herd has met with an accident on the pastures; but the Nama is not so simple in his needs; he wants to eat meat. As in a hot country, like South West, meat putrefies very soon, it is more effective for a family to slaughter a sheep or a goat so as to provide just enough meat for a day's need. White settlers also keep a flock of goats in order to satisfy their daily desire for meat, for cattle are not only too valuable but yield too much meat at a time.

In spite of this they always had rather small herds of 231
cattle in earlier days, principally in order to have riding 492
oxen and pack-oxen, as without these a nomadic life would have been almost out of the question because not only the men but the women rode on oxen during their long migrations; besides the poles and matting for the construction of their huts as well as their furniture had to be conveyed by means of pack-oxen. The Nama also possessed horses and used them for riding purposes. Fairly early and in their old wars and pillaging expeditions horses played a great part. The dog, however useful as watching over the house and assistant in the hunt, is never cared for properly.

5. The Nama has always considered himself to be a master 461
and he has always deemed labour beneath his dignity. His 357
weak limbs and delicate physique disqualify him for hard work so that wherever possible they employ herdsmen and domestic servants, and Bushmen, Bergdama and even Herero